UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

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INVESTMENTS

Ben Adam had a golden coin one day,
Which he put out at interest with a Jew.
Year after year, awaiting him it lay,
Until the double coin two pieces grew,
And these two, four—so on, till people said:
"How rich Ben Adam is!" and bowed the servile head.

Ben Selim had a golden coin that day,
Which to a stranger asking alms he gave,
Who went rejoicing on his unknown way.
But Selim died, too poor to own a grave;
But, when his soul reached heaven, angels with pride
Showed him the wealth to which his coin had multiplied.

In the present confusion of politics in Illinois, with ten or more candidates in the field for the chair now occupied by Governor Deneen and as many more yearning for the senatorial toga now worn by the venerable Cullom, why does it not occur to the "plain people" of Lincoln's State to cry, "Away with all of you! Let us find some large, wise, honored, patriotic citizen now serving his State on the bench, in the pulpit, at the bar, in a professor's or editorial chair, in the business office, or on the farm, who will honor us in the United States Senate, and let us go in the same direction to find an honest, able man who is competent to conduct the business of the State. Let us look for such men and elect them, and so redeem the fair name of Illinois. Not the office *seeker* but the *sought* officer is what we want."

The sudden death of William E. Curtis, the widely known and everywhere honored correspondent of the *Chicago Record-Herald*, has called forth loving tributes and generous estimates from the journalistic world without regard to party or sect or geographical or race lines. This is as it should be. Mr. Curtis deserves all this and more. He set a new ideal before the newspaper man. He made the columns of a *daily news* paper,—note the italics,—a place wherein to teach science, history, art, religion and morals. He created literature and gave it to the homes of America through the daily paper. He appealed to children, mothers and scholars, as well as mechanics and laborers, at their breakfast tables. He proved that these can be fed on good English; that the swagger, slang and coarseness of the street, the political stump and the campus, are not necessary tricks of the successful newspaper man. Mr. Curtis's death ought to set our editors thinking on how to reform and ennoble their sheets. Successful newspaper writing is not a knack to be learned, but a culture to be acquired.

One method of instruction in the intangible realties of the soul is by statement. There is no disposition on the part of the truly devout citizen these days to discount the judgments of the mind. It is great to think clearly, very great, and clearness of thought runs parallel with the lines of duty and of destiny. It is great to lay hold of a great statement that is in league with facts, and that can be verified by experience. But a better, nobler pedagogy, which all the masters in all the schools recognize, is that nothing can be taught impressively which is not applied. It was George Herbert who said, "A pint of good deeds was worth more than a bushel of good words." A little practice persuadeth beyond much logic. A demonstration is worth more than a syllogism in the spiritual life. So those who would teach religion impressively must apply religion persistently. Practice a little of what you teach. Religion is taught by example, emotions are conquered by emotions, affections respond to affections, and so we come to the higher pedagogy in the realm of religion which goes only so far as the spirit reaches.

What are some of the convictions that must take possession of the one who would teach children about religion? They are the simple a-b-c's of the spiritual life. We must accept the verdict of science, as well as the testimony of history, that religion deals with eternal verities. Systems fail and prophets die and personalities disappoint, but the yearnings of the human soul are inevitable. The way of love and light is the way out of death and forgetfulness. Added to this must come the conviction to every man and woman to whom Providence has given a child, that in accepting parenthood they have accepted the greatest responsibility that the universe can give. They must learn to rise above the fallacy that still holds us with its superstition,—namely, that the well-being of the child is more physical than spiritual, that if we can only clothe and feed it, and give it proper air and food, we have done the best we can do for that child. The birds in the branches of the trees do as much as that. The wild beasts in the jungle do as much; they will guard the physical well-

being of their offspring if need be with their lives. The woman who gives her supreme thought to the food and clothing of her child is still on the low maternal level of the mothers in feathers and in furs.

The frank admissions and confessed figures of the Stephenson Managers before the Senate Commission are such as to make every American citizen blush and the proud boasters of "Progressive Wisconsin," among whom is the present writer, hang their heads in shame. The defense offered by these hired politicians is that in Wisconsin "custom" made legal the spending of vast sums of money for beer and whiskey in bottles, and cigars in the boxes, brass bands to go to Welsh, Polish or Jewish picnics, generous contributions to preachers and the causes they represent, and many thousands upon thousands more dollars to go for "general" expenses in order to send an old man, who has spent his life and made his millions in the lumber business, into the United States Senate. This old man admits that he furnished over $110,000 of "Boodle" in these ways in order to get there. And now his guileless "Managers," in their simplicity, declare they did nothing wrong, for they acted "within the law" (of custom) in Wisconsin. And the *"Old Gent"* protests his childlike innocence. Is this the campaigning "custom" in Wisconsin, the State so proud of its "progressive" spirit? If so, how about the States more infested with millionaires, politicians, and more given to the sophistications of the Bosses? The situation revealed by the investigations in Milwaukee last week calls for something more than a passing *blush,* or a virtuous cry of shame! These confessions revealed not so much a corrupt man here and there as corrupted ideals, vitiated commonwealths, debauched communities, degraded by partisan enthusiasms, personal contributions, and a divorcement of politics from morals and religion. The churches, the ministers, the public school teachers, the colleges and universities are responsible. Yes, the male sex unaided has proved itself inadequate to its high trusts. And the women, disfranchised, debilitated by the smiles, the idleness and the "success" of wealth and of jolly politics, have been unable to purge the vicious heap. Let Wisconsin give the women the ballot; it can hardly make things worse; it may make them better.

A Friendly Critique of the Woman Movement

Chief among present problems pressing for solution is that of the woman. What is woman's vocation, and what her position in life? And yet there has never been a time since history began that this question was not asked. The problem has never rested. Movement and change from the start! At times, indeed, it has been hidden underneath fixed relations and generally acknowledged customs, but it has always been there. The only difference between the long past and the present is that our newspapers, journals and congresses have summoned the problem from its hiding-place into open discussion and agitation, while formerly it moved with all the secrecy and silence of a natural process. In the light of history, it is not true that customs and laws have created the vocation and status of women, they have only sanctioned the latter as current at some given time or place. Consequently, we easily forget that our problem cannot be solved by a change of these customs and laws, or by a revision of our theories upon the subject. The problem is an integral part of our whole being and of our common life, and hence life as a whole must find a solution that is personal and not speculative, upon which new theories and laws and customs will ensue, as has ever been the case.

The purpose of this article is to offer a few strictures, not censures, upon a movement with which many of us have deep sympathy.

For one thing, the movement leaves out of account too largely the question of *woman as woman.* The woman question of today consists in a combination, in a special sphere, of quite specifically different movements of our time. That is, it embraces the modern intellectual, social, and economic tendencies, so far as they concern woman's world. Struggle for adequate means of existence; endeavor after equality and independence of all and of each; longing for a satisfying content of life, and for freedom to live one's own life according to the endowment and bent of one's own personality,—all these movements crowd into the woman's movement with a view to the betterment and elevation of the status of woman. Different and even partially conflicting as these movements are, different as are the grades and classes of woman to which one or another of these movements appeal, yet all these streams meet and merge in the one woman's movement, and become an independent stream there, however diverse the regions in which they have their source.

But the point is that the woman's movement is not an inner unity by virtue of the confluence of all these streams. That is impossible, on account of their different starting points and interests. Now one stream is uppermost, now another. Nevertheless, the woman's movement does have a unified aim,—and that is *emancipation.* The nineteenth century gave it this stamp. It was then supposed that the imminent need of woman could be removed by helping her to an independent position; by freeing her from the restrictions of inherited customs; and by opening to her

the whole field of vocational activity hitherto usurped by man. All parties held this supposition in common. The parties differed only as to how far they should go in this direction. All agreed that it was a question of emancipation. The radical wanted total emancipation; the conservative wanted none; the middlers, a half, a limited, a stipulated.

But has it not at length grown clear that emancipation cannot solve the problem, that all this is an aberration? We may, indeed, travel a false path to the end, but we cannot hope to reach the desired goal by so doing. Instead of this whole movement solving the problem, has it not simply entangled it all the more? Emancipation is good, but it is not the best thing in the world. If woman's ills were due to a lack of liberty, then liberty would solve her problem, —then only. But the proof that her ills have no such origin is borne in upon us on all sides. On the contrary, the present distress of woman is a necessary result of our civilization, which we falsely and summarily hold to be culture. We have mostly ourselves to thank for all the extremities peculiar to our times. One of the elements of this civilization is the very character of the emancipation itself,—outwardly conceived, mechanically manipulated, rather than inward and spiritual. The application of such an emancipation as this can only increase, but never remove, the distress of woman.

Now, as is the case with all the problems which are the offspring of this pseudo-culture, in which man does not come into his rights as man, though this very culture began by proclaiming the rights of man, we can solve the woman question only by opposing a true civilization to this pseudo-civilization, and thus overcome the devastations and aberrations, the grievances and the needs which the latter has created. The emancipation solution falls far short, if, indeed, it be not on the wrong track entirely. We must get at the causes and the injuries in another way, since they are due to another source. We must look to a true civilization and a true culture to point the way to the solution of the woman question. This does not mean antagonism to emancipation, or reactionary attitude to all progress in this direction. We may not doubt that many even of the radical demands made by the modern woman's movement will yet be adopted by society and life. But their basis in right and their significance will be different. What is common will be limited to the external.

But to this basic error a second must be added. The modern woman's movement, with its demands, reposes upon an untenable basis as regards *right*. All emancipation movements hark back ultimately to the achievements of the "age of reason" which the French revolution formulated. So, too, the woman's movement in its present form is an afterbirth of this age. It has that "Enlightenment" for father, and the social need for mother.

Its ground in right is the asserted equality of man and woman. Thus, the movement is based on a preconceived tenet of "reason," but not on reality. Consequently it is "rationalistic" in its nature, and not experiential. Its tenets are deduced from "reason," not from sober observation and experience. Its platform contains preconceived opinions, instead of results of investigation. As the scholar would say, the assertion of equality is dogmatic, not analytic. This would not be so fatal, did the platform correspond to reality. But it does not. Nature shows us a thorough-going diversity between man and woman, reaching to the very core of personality itself. Moreover, for a woman to duplicate man is for her to be superfluous *as woman.*

But if we wish to solve the problems of life, we must be on our guard against all preconceived opinions and dogmatic propositions, we must take our stand upon the firm ground of nature and of reality. We must do justice to the actual facts and relations on all sides. For we are betrayed into what is against nature if, on the basis of untenable "rational" principles, we propose to reform reality according to Utopia. And if one seeks to cure ills by unnatural measures, what aberrations this must lead to! Let no one say that this is a pessimistic outlook into the future, it is meant to be a serious insight into the present. In this woman's movement there is no telling what misery we are preparing for ourselves in the realm of woman's culture, of marriage, of the training of children, and of social life.

As against all this, the basis in right for this movement can only be nature. The special position and the special calling of woman can only spring from her peculiar nature, in which justice must be done both to what is common to man and woman and especially to what is diverse between them. This is the everlasting truth. If we take our stand upon the reality of woman's nature as it in fact is, according to experience, we must set aside every preconceived and fixed opinion, whether radical or conservative, and seek what is requisite and obligatory from an investigation of the feminine nature alone. In doing this, neither existing conditions, nor proconceived "rational" dogmas on the subject should move us. For the traditional status of woman may not be the natural one. In all probability much must be wrong here, else there would be no woman's question at all.

The third error in the present woman's movement is the weakness incident to all agitation. It is a lack of proportion and of perspective. Zeal of agitation blinds one to the true organic apprehension and treatment of a problem. For instance, we stand in the presence of definite emergencies, miserable situations,

questionable facts, and we are obsessed or hypnotized thereby. The result is that in our consideration and treatment of these things we isolate them, we forget or neglect the normal in the presence of the abnormal, which, however, is but a malformation of the normal; we generalize the particular; we make the collateral the essential; we use the extraordinary as criterion of the ordinary; and so we lose sense and perspective for organic relationships.

This has been the fate of the woman question. In the main, the starting point was the decrease in the number of marriages, and the consequent needs of unmarried maidens. Then this evil was isolated from its presuppositions. In this way no one thought of explaining and removing the cause. Otherwise, we would have found that the woman question was a marriage question, and the woman evil a marriage evil. But the extra-marital evils are for the most part the objects to which the woman's movement is directed, while an eloquent silence is maintained concerning the evils and needs within marriage itself. In consequence of present need, we forget, further, that the agitation is concerned with exceptional features, and we make the question of the unmarried maiden a question of woman as such, which is the same as if we were to make the youth question a man question as such. We even forget the woman within the single maiden, and the wifely in the womanly.

As a further consequence of generalization, the proffered assistance is directed not simply to the exceptional phenomena, but to the entire feminine hemisphere of our humanity. Interest is centered not upon aid for the difficult situation of the unmarried, but upon reformation of the position of women in general. And we look to the measures which we adopt to cope with an emergency to solve the problems itself, whereas those measures can only circumvent evil effects, but not cure evil causes.

Thus it is only a natural consequence that the abnormal should come to be the criterion of the normal. One applies to the married woman also that social independence of the needy single woman, which one seeks to achieve; and in one's enthusiasm over the possibility of single maidens in their struggle for a better existence, one discredits married life as a doubtful bliss for weak and dependent females.

All this is meant to be helpful criticism, not condemnation, of the woman's movement, which is perhaps the most important movement of the day. If we did not have it, we would have to create it. Not, however, as a onesided, but as a universal, movement for women, and so for all the people. But it seems necessary to raise the question whether the starting point, the means, and the method of the movement are right; and whether the present treatment of the subject be not too gross, too mechanical, too summary, too superficial and too external. Let no reproach be hurled at any one, least of all at those noble women who have staked their all to aid their suffering sisters. This aspect of the movement is a result of the brutality and massive weight of the misery that has been dragged into the light of day and that cries for help. But all the more is it a duty to bear in mind that in the feminine nature and all its relations we have to do with a very fine, tender and delicate problem which can be known and solved only by taking careful heed thereto; by fine feeling for the natural; by unbiassed separation of the original from the degenerate, the perverted, the unnatural; by an open eye for what has naturally and historically arisen. It is, indeed, true that concrete situations may call for a firm hand and even violent encroachments. But it would be fatal to suppose that such measures would bring the problem itself to a solution. The problem is to be solved, not from without, and not by regulations of particular cases, but from within and from the foundation. GEORGE BURMAN FOSTER.

The First Universal Races Congress

Since the Races Congress closed in London last month, civilized Europe has been shocked at the hideous exhibitions of race hatred permitted by thousands of native Americans in Coatesville, Pa., and in Oklahoma, who flocked to witness torture that would have disgraced humanity if inflicted by wild Apaches. Europe's judgment of our right to pose as a civilized nation will be largely influenced by our stern determination or lukewarmness in punishment of the murderers.

It was high time that a Races Congress should be summoned to proclaim to the world that this century has no more important problems to solve than those involved in the increased contact of the colored races of the world, which form the majority of its population, with the white race, which forms the minority.

The University of London offered one of its halls at South Kensington for the eight sessions, through which 1,200 delegates sat in oppressive July heat in faithful attendance until the end. The public was admitted at five shillings a session, and every delegate paid a guinea towards the heavy expenses of the Congress, which included giving each member before its opening the report of 450 pages containing the special papers which experts the world over had been invited to send. An American edition of this has been brought out by the World Peace Foundation of Boston.

With the exception of a few passages which one could have wished omitted, this compendium of information and scientific conclusions from the scientists and economists of every land probably comprises the latest and best that can be said on the subject of "Inter-racial Problems," which is the title of the book. The Congress, under the Presidency of Lord Weardale, who was a genial and capable chairman, included Lord Morley, John Burns, M. P., the Archbishop of

York and other equally eminent persons among its officers. Prof. Felix Adler of New York, at whose suggestion the Congress was held, was very active in promoting the arrangements. As resolutions of a political character were excluded, an important meeting, aside from the Congress, preceded it at Caxton Hall, at which eminent Englishmen handled the Morocco question without gloves and protested against the spoliation of Morocco, whether the thief be one government or another.

Some would-be Christians, suspicious of anything which originated with an apostle of ethical culture, absented themselves from the Congress in apparent forgetfulness of the Master's rebuke to John for his refusal to sanction the good work of those who were not openly following him. But those who had learned that there is one thing better even than the name of Christ, that is, the spirit of Christ, were rejoiced to see the spirit of love and good-will beaming from the faces of men and women from every land and every faith.

The meetings of the Congress were devoted to discussions from five to twenty minutes long of the above mentioned papers, which were supposed to have previously been read. The list of the first papers discussed at each of the eight sessions will suggest the wide range of topics: "The Meaning of Race, Tribe and Nation," by Dr. Bradendranath Seal, principal of a college in India; "The Rationale of Autonomy," by John M. Robertson, M. P.; "Tendencies Toward Parliamentary Rule," by Dr. Chr. Lange, the secretary of the Interparliamentary Union, a Norwegian of great ability; "Investments and Loans," by Dr. Navratil, a Hungarian professor of Political Economy; "Peaceful Contact Between Civilizations," shown through science and art, by Professor Tonnics of Kiel, Germany; "The Modern Conscience as bearing on Dependent Peoples," by Sir Charles Bruce, late governor of Mauritius; "The World Position of the Negro," by Sir Harry H. Johnston, former consul-general in Africa; "International Law and Subject Races," by Sir John Macdonnell, professor of comparative law at the University of London; "The Press as an Instrument of Peace," Alfred H. Fried of Vienna.

A distinguished Chinese official proved to be one of the most practical, a clergyman of Maori blood was one of the finest looking, and Dr. DuBois and our Sioux graduate of Dartmouth, Dr. Eastman, were among the most popular speakers. Among the woman speakers, white-haired Mrs. Besant from India commanded instant attention, not only by her impressive, clear tones, but by her practical wisdom. In discussing child marriages she claimed the solution was to forbid any married boy to study in any college. She has gradually introduced the exclusion of married boys in one institution and is sure that if the missionaries and public authorities will force the youth to wait for marriage until after graduation they will then never consent to marry ignorant little girls.

"Miscegenation" and other difficult questions were frankly and scientifically discussed. A very enlightened member of the Turkish Parliament whose life had been saved in the Revolution by a Robert College professor, presented the racial difficulties of his nation. Persians, with Aryan features but as dark as Ethiopians, told of their country's problems. An eloquent woman from South Africa presented the facts concerning the new peril to white women in lonely districts from native black men, but made it clear that the primary cause had been the evil done by white men. Among the experts on this problem, though a silent listener, one noted Dr. Seaman, who is working under the Rockefeller Foundation to rid the South of the hook-worm.

The remarkable success of the American School Peace League was described by an American woman, and the work of the Cosmopolitan Clubs in thirty of our colleges as presented by their secretary, Mr. Lochner, attracted such interest that, at the close of the last session, a special little meeting of young men was held to arrange for extension of this work, which in the United States has brought 2,000 picked students from sixty nationalities together and is bound to be a mighty international force for peace. Among those at this little conclave was an English professor of Political Economy in a Chinese college, who has formed his students into an English House of Commons, who intelligently discuss current English politics in English before a bewigged speaker of the House. These are presently to be converted into an American Congress.

The splendid receptions in connection with the Congress, the most magnificent being given by a New York lady, offered opportunity such as never occurred before for the son of the slave, the wife of an Earl, the dark belle from Haiti and the blonde Scandinavian, the French diplomat and beautifully clad Hindoo, for rich and poor of every creed and shade of complexion to meet as social equals and banquet in one hall. Each and all had had interesting experiences and one longed to hear them all, and realized the necessity of the demand, emphasized by Wu Ting Fang in his paper, for a world-auxiliary language, simple, phonetic, and a medium for world business and acquaintance.

Mr. Zangwill and his charming wife reminded one that it is not only the colored races that are oppressed. Race arrogance and venom have led to Kishineff programs and Adana massacres as well as to a Coatesville *auto da fe*.

It is time that the wail of suffering—"How long, O Lord, how long!"—gave way to the practical, twentieth century cry which was the theme of the last address, "International Organization for Inter-racial Goodwill," which was presented by the secretary of the World Peace Foundation. The first steps toward a permanent organization were taken then and there, and of this the world will probably hear further if funds can be forthcoming. Meanwhile, for Americans who want to be about their father's business, the first step is to join a branch or to form a state branch of the national Society for the Advancement of Colored People, whose headquarters are in New York. Information of this can be obtained from Mr. Villard of the *Evening Post* or from the secretary, Professor DuBois, and others.

The First Universal Races Congress marks a milestone in that culture which outranks all learning and which can receive no diploma until one can say from his heart, "I count nothing human foreign to me."

LUCIA AMES MEAD.

THE PULPIT

Roadways, Woman and the Kingdom

By Rev. Quincy Dowd, of Roscoe, Ill.

Set thee up waymarks, make thee guide-posts; set thy heart toward the highway, even the way by which thou wentest: . . . for Jehovah hath created a new thing in the earth: A woman shall encompass a man. Jeremiah xxxi: 21, 22.

The Men and Religion Forward Movement is set going today. Nominally the 28,000,000 of our American Protestant Christians are combined in this country-wide effort to reach *men* and win them to a strong, intelligent, masculine faith in God's Gospel of redemption and regeneration, all to the end that individuals may be Chistianized and society moralized, and every-day work and business relations humanized.

Well might we cry out, "O God, who is sufficient to these things? Even the bare problem of getting the *attention* of men, or persuading them to attend these mass-meetings, will be a strain on the promoters' minds. And then, to get men to change their old courses and habits, to change their social and working ways,—I would not despair of *men,* but now as ever our trust must be as that of God's prophet who said, "Not by might, nor by power, (nor by numbers) but by my Spirit, saith Jehovah of hosts."

Take religious and human beings as they stand in our churches, seeing who make up the bulk and the force of most congregations, and one could better start with a *Women* and Religion Forward Movement. To be sincere, I must confess that my confidence and courage would be at a higher point following a banner emblazoned *"Women,"* than I can with *"Men"* as the word to charm and conjure with.

Jeremiah spoke better than he knew, saying, "A new thing is created in the earth—a woman shall encompass a man."

This ancient prediction had to do with the Lord's Salvation for the men of Israel. This salvation meant their return to Canaan from Babylon. It demanded manly faith, manly enterprise, manly bravery. Men of Israel lacked in these essential virtues. Therefore, the noble preacher of a Salvation-Return, turned to the womanhood of Israel in this crisis. Nothing but a newly created wonder would serve, and *she* was to produce it. "A woman shall encompass a man," shall get around him; or, better, shall get possession of and use masculine traits and virility; shall supply the needed motive, plan, leadership, force, determination, persistency and God-devotion by which the predicted salvation by return to Jerusalem was to be successful. "A woman shall encompass a man"; and she did. Moreover, a preliminary to that great Return was a safe route, a good highway to travel over. Much, very much, was said by Isaiah and Jeremiah about that thousand-mile track or caravan-road across the desert,—the line the men of Israel would march by. Do you tire of this historical case, and inquire what I am driving at? —and, what is all this old style of salvation and its *method* to us now?

Let me tell you as simply and plainly as I can. In coming to church this morning everyone used some roadway. Perhaps you seek salvation, anyway you seek *satisfaction,* in God's house, therefore, the road, or sidewalk by which you come is the necessary public way and means to your religious peace and safety. It should not surprise us then that the Bible contains so many reference to *"the way,"* "the path," "the highway." But a single text in all the Scriptures uses our English word, *"road";* and this is the old King James' version; whereas in the American revision the word is *"raid."* David with his men had found refuge from Saul with Achish, king of Gath. He went out on a secret foray one day against certain outside peoples of the land and destroyed them utterly. On David's troop's returning, Achish asked him,—"Against whom have you made a *raid* today?" the old version reading —"Whither have you made a *road* today?"—That is to say, David's men would travel some *road* in making their hostile raid. This gives a hint that ancient parks and ways were laid out and used not alone to accommodate merchants and travelers, but armies and raiders also were using them for war. In fact, Rome built her great roads primarily for her legions to march over to remote outposts in Britain, on the Rhine and Danube, and to the farthest East on the Black Sea or the Persian frontier. The same is true in Europe to-day, the main highways of Germany, France, Russia and other lands being *military* roads of solid, splendid construction.

Consider how it was in the old world of the great prophets of Israel,—Isaiah, Jeremiah and Ezekiel. Judea and all Canaan was located on the only practicable thoroughfare between the rival empires of Egypt and Assyria, or Babylon. It is hard to conceive now the mighty commerce which passed to and fro from the valley of the Euphrates to the Nile Valley, besides that of all the peoples dwelling along this great route. No single railroad route of the present, nor steamship line, can bear comparison with that intercontinental, inter-state highway constructed for long camel-trains from Memphis, say north along the Mediterranean coast, up to Damascus and across to Nineveh. The importance, convenience and necessity of this ancient traveled route explain in part why the Hebrew prophets made so prominent in their sermons "the highway of Jehovah,"—"the way of holiness," "the way of the redeemed or ransomed," "the way of peace." It was a very real and material road in their minds in the first place; for the religious and political salvation they sought and prophesied meant the return of their exiled, captive citizens and brothers across a thousand miles of desert from Babylon to Jerusalem. Hence so much said about "the way" and the improved road-bed by which the restored people should cross a desert to reach their old home land. Let us not imagine that good roads and right road-building have no religious and moral significance. On the contrary, a fine highway always in good condition for travel is a means to an end,—yes, to several ends. I need not mention the drawing of heavy loads to the elevator, or town, the pleasure of driving and auto-riding; the ease of getting from farm to farm for work or visiting. It also helps in education, making more possible full and regular attendance at country schools, and in the opening up of rural mail and parcel-post routes, besides encouraging people to go "a team-drive" to church. When one has read up and understands the full meaning of "the Good Roads Movement," it causes no surprise at hearing of the International Good Roads Congress lately in session at the La Salle hotel, Chicago, and that the chief cities

of America vied strenuously with each other as to which should secure the 1912 meeting, the choice having fallen to New Orleans. And what is it all about? One or two facts selected from the Chicago "congress" may suffice in reply.

A group of gentlemen started from the gulf city, Pensacola, Florida, to make the run in their auto to Chicago, 1,147 miles, to be present at this Good Roads Congress. Theirs was a scouting party sent by their city to inspect and approve a direct route for a national, or interstate, highway from the Gulf to the Lakes. This autoing party found quite extended strips of good, improved roadbed scattered along this more than a thousand mile stretch they ran. Strange to tell, the most of the best roads were found in Alabama. This party was feted and hailed with popular enthusiasm en route. They acted as evangelistic missionaries, stopping at places on the way to address villagers and townsmen, the stores and even court being closed to give them a hearing. Counties along the way rivaled each other, soliciting that this Gulf-to-the-Lakes road be routed their way.

Another noted thing at the Congress was the urging by the governor of Colorado that convict labor be employed in building highways, as is done in his state with marked success, even to the betterment of the prisoners themselves. This idea was taken up later in my hearing by an Illinois delegate, who presented a practical scheme for making and laying brick-block pavement on country roads whereby, at a moderate cost, every town in Illinois during the next ten or fifteen years would be crossed by such a road, both dustless and imperishable. The entire cost would not exceed $8,000,000. One other fact. I heard a woman, Mrs. Jones, the president of the Race Betterment Association, speak on "roads," *bad* and good. She was facetious and pointed in her animadversions on the way things as they are are managed by men in *politics,* steel repairs and road-construction. She wanted suffrage for women, i. e., "the tool" with which men work, the *ballot* being one, feeling confident that women, with their need of and interest in good walks and roads, would use their votes as "tools" to this end. I am sure that Mrs. Jones would heartily endorse Jeremiah, who said to the captive Israel, "Set thee up waymarks, make thee guide-posts: Set thy heart toward the highway, even the way by which thou wentest; turn again, O virgin of Israel, turn again to these thy cities. How long wilt thou go hither and thither, O thou backsliding daughter? for Jehovah hath created a new thing in the earth: A woman shall encompass a man." Strange language in a prophet's mouth to be sure; but it is interpreted to mean that Jeremiah's "new thing" predicted is, "Women should develop manly strength and courage, then as abnormal to them as roads and rivers to a wilderness. When *women* were thus endowed, men could not for shame shrink from the perils of the Return." Verily, "a woman *shall* encompass a man." Today in our age this is no "new thing." What great modern project, what *reform,* what constructing service for mankind has not woman undertaken and aided immensely? What profession, what job that is called *"a man's job"* has not woman *"encompassed"* already? And good road-planning and road-building is only another of the undertakings which the so-called "weaker sex" shall lift at with "the stronger."

But there are further *intellectual* and *religious* implications bound up in great roadways. Practically *all roads* on any Continental area are joined together. Even in jungles of Africa the tribal foot-paths, seemingly so intricate and confused, leading nowhere in particular, are united, so that with guides and porters a Livingstone, a Stanley and a Roosevelt might traverse the whole stretch of 6,000 miles from Capetown to Cairo or from Mozambique to the north of the Congo. Likewise in America there is no cross-road in Roscoe which is not connected with the entire system of highways in the United States. It was an old adage, "All roads lead to Rome"; to be bettered by saying, "All roads lead to Washington"; and better still, "All properly made and directed highways lead to heaven."

Here one is tempted into immeasurable *intellectual* elevated roadways—those of the Universe; roadways of light, of sound, of heat and electricity, even those of imagination, those of thought, expression and transference. One *thinks* in straight lines, or ought to. By education and habit he lays out and wears hard his broad thoroughfares of knowledge of his diversified interests and a commerce of intercourse with his fellows. He makes roadways of his convictions. He travels by his working beliefs. His feet pursue his ways of sympathy and paths of service. He keeps the roads of his mind open and extends the same through religions of unbroken ignorance. If the *pontifex maximus* of old Rome, its chief bridge-builder, was the chief citizen and most trusted officer, why not in all times regard the *via-fex,* or road-builder, our chief man or woman? The religious public has its highway commissioners, not alone on dirt-roads, macadam, asphalt and concrete, but on those *intellectual* ways leading through realms of thought and out into the starry heavens of infinite space.

But we must not get dazed and lost in mind trying to trace these unaccustomed ways, but leave them to the special blazers of God's highways into the universal and the infinitesimal worlds. Enough if we return to road-traveling and road-making right in our own vicinity—in our own *souls,* too.

I am glad to think that the good Christian is a good citizen, and the good citizen one who can be counted on to care for and to support all measures which work for good roads.

My subject, "Roadways and Salvation," or "Road-making, Woman and the Kingdom," indicates plainly how inter-related religion and the roads we travel by are. You may ask me, "Why, when you started out to talk about good *roads* as ordinarily meant, did you not stick to your roa dtheme?" My answer is, "Because the *lower* and the *higher* levels of our thinking and walking belong together." The one idea and activity of making first class highways to drive on is greatly stimulated and reinforced by the *other,*—"a way of holiness—the way of salvation." If Jesus could choose to say of himself, "I am the way," it argues his profound and searching understanding of how fundamental to right and prosperous living are the ways men make and the way each one takes. What is one serious matter with poor over-populated China? That the Oriental Empire has never learned the way of good road-making. Its people have not learned, or else were not allowed to *combine* in making more than narrow, straight paths for their feet and wheel-barrows—*hardly* that, for the Chinese prefer crooked

entrances and exits out of fear of hateful "spirits." In more senses than one, the preaching of Jesus, *"The Way,"*—would mean uplift and salvation for the untold millions of China and Turkey. Everywhere road building is a beneficial, gracious gospeler of its own kind, along with the gospel of God. I think it may be said of roadways, however, as we heard it the other day about *farming,* that "a revival of true religion would mean a revival of good farming; also that better farming would produce an improved type of religion"; so of *highways.* Let men improve "the highway of the Lord, the way of righteousness" running through their own hearts and lives, let them fill up the *low* places of their conceit and self-satisfaction, thus preparing the way of the Lord religiously; then would they join in efforts to improve every other kind of road-bed over which they go, those necessary to their work and welfare, necessary to comfort, to communication, to satisfactory living, and, in a real sense, necessary to man's and society's salvation.

The moral of all this story of good road-construction is just this,—the highest motive can be applied to the nearest and the seemingly least necessity. The noblest ideal man cherishes must begin to go on its feet and be aided to get somewhere. The most socializing and beneficent feature of the recent laying of sidewalks along our village street was the way it brought men and boys together on the same job united in a good work to provide the entire community with pleasant and safe footing in going to the stores and post-office all days of the week in all weathers,—as well as to get together on Sundays, (Heb. XII: 11-13.)

"Wherefore, lift up the hands that hang down and the palsied knees: and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed."

God grant that we may see a *Men* and Religion Forward Movement!

CORRESPONDENCE

Meadville Letter

The Meadville Theological School opened its sixty-eighth year of history on Thursday, September 28, with a membership of twenty-three students. With the addition of another new student who is expected, this makes a membership equal to the actual attendance of last year; and if, as may be also expected, there are reinforcements at the mid-year, the attendance of the year will show a gain over the last. The reassembling was a happy occasion and in particular the return of Professor T. C. Doan and his family from a protracted season of study and travel in France and England added to the pleasure of the new beginning. The formal public opening of the school was held in the evening with an address by Professor C. R. Bowen, inaugurating his service in the chair of New Testament Literature and Interpretation, to which he has been elected in succession to the late Dr. George L. Cary. An audience of ample size, comprising friends and neighbors of the school and representatives of Allegheny College, welcomed Professor Bowen's interesting and inspiring exposition of the plans and principles of New Testament study required in a school of ministerial preparation in the present situation of religious and scientific history. To those who heard it the address was a prophecy of the fruitful study and spiritual culmination which will be found in the halls of our school. Professor Bowen's assumption of the professorship will be marked also by the appearance of an important work dealing critically with the narratives of the resurrection in the New Testament. This work will appear both in America and in England as a volume of the Crown Theological Library.

The opening of the year was given fresh significance by the first school conference on Friday, in which President Southworth with impressiveness and power drew consideration to the dominant life motive actuating men drawn to the work of the ministry and in which, together with very vital and personal avowals of ideals from several students, the community heard the voice of an honored guest and alumnus, Rev. W. S. Jones of Newport, R. I.

Following the example of last year, the student body gave a social welcome to the new members on Monday evening, October 2, by a pleasant party in Hunnewell Hall. This informal social pleasure will be repeated at intervals during the year. An unexpected and agreeable addition to this enterprise of good fellowship may be here chronicled with profound satisfaction. The Epworth League of the First Methodist Church has been accustomed to give a social reception to the new students of Allegheny College, which is under Methodist control. This year their invitation is extended also to the students of the Theological School. We welcome this unusual event as a happy augury for a new era of our life in Meadville. F. A. C.

Social Riches

We are coming to a time when social ideals are to dominate and give direction to our lives. More and more is it necessary to know and do our part as the divine members of the great human brotherhood. We are finding that we can not simply command without ourselves obeying. No longer may the isolated leader expect to subdue all others to his will. The individual finds it necessary to serve the larger ends of a larger humanity.

If we would be strong we must acquire habits of social behavior and live in accord with social ideals and motives. To be true men and women we must be willing observers of the good laws of society. If we are not, those laws will be enforced against our wills.

The social ideals of life are proving to be of finer, richer quality than the old ideals of the individual who would live all his life to himself. We are fast finding the truth of the old scripture which says, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." We are finding that these will bring a greater, finer content into life than anything else. Therefore we are setting ourselves to make these the ripe fruits of social endeavor.

Lawrence, Kans. F. M. BENNETT.

Great efforts from great motives is the best definition of a happy life.—*Channing.*

THE STUDY TABLE

Notes

From Macmillan I have an interesting little volume, a commentary on the Book of Job, by Professor Barton. The spirit of the book will be explained when we are told that its author was a pupil of Professor Toy.

Outing is steadily getting to be more and more of a home magazine. It keeps sport prominent, but is a good way from being a mere sportsman's monthly. I should like to have you study and enjoy Herbert K. Job's article in the August number. This number is full of good vacation articles.

From Macmillan's I have also "The Church Universal." This is a very sweet volume, coming out of the Episcopal family, and making for peace and love. The author tells us that creed and theology, church and sacrament will all be swept away unless they are true to the facts of lif eor cherish the divine instincts of the human heart. The book preaches a divine brotherhood of all men who dare for righteousness.

I hope you all have the *Literary Digest* and the *Technical World*. Don't forget to have these two magazines sent to your summer resort. There is a curious discussion in a late number of the *Digest* as to the effect of our public schools in creating American uniformity of face and mind. It is a fairly good face that we find on exhibition, but we could imagine a better.

Of all the books that I have reviewed for UNITY during the last six months, "Queed" stands at the head for strength, literary power, originality and humaneness. It is a book that will live. "The Broad Highway" is a close running mate, and possibly will have more readers than "Queed." These two novels save the year, and after you have read them put them on your private shelf, for you surely will want to read them over and refer to them.

From the same firm, Macmillans, I have "Science and Religion in Contemporary Philosophy." This is a well-worked out volume by Professor Emile Boutroux. The author tells us in conclusion that the idea of God is at the present time by no means abandoned by philosophy. Reason has withdrawn from the idea of an external Deity, but has applied herself more and more to notions which correspond quite surely with what the religious consciousness adores under the name of God. Religion and science will remain apart; and if reason prevails, from their two distinct principles will spring a form of life ampler, richer and deeper, as well as more beautiful and more intelligible. But these two powers can only advance towards peace, without ever claiming to reach the goal. Of course this is what we want, everlasting progress with no prospect of reaching the end.

From Harper's I have received "Keeping up With Lizzie." This is Irving Bacheller's new book, and it is a good one. One great thing about Mr. Bacheller is his moral purpose. He never writes a line without aiming to do good. Our shelves are loaded with books that assume to have the artistic point of view solely directive; and then there are more, and I am sorry to say an increasing number, that go directly into the fire, that is, I put them there. How this brewage of writers gets the imprint of decent houses on their vulgar stuff is hard to determine. Very few of them can sell to advantage, and the rest of them fortunately do not succeed in debauching any number of readers. The nasty novel is unexplainable. We could afford to hire such men as Mr. Bacheller to act as public benefactors. "Keeping up With Lizzie" is a very keen satire on the wastefulness of the woman's life that is devoted to dressing and appearances. "We have too many fool things," said Bill, mournfully.

From Dodd, Mead & Co., I have now a full set of their "International Year Books." The maps alone would be sufficient to make these volumes indispensable. I have not elsewhere seen anything to compare with these, which illustrate Alaska, India, the Panama Canal, etc. The plates illustrating dominant characters are splendid art, while the paper and the print are above criticism. But what I most especially value is the admirable editing of the whole affair. We do not have in these volumes, of course, all that could go into a cyclopedia. It is not a specialist's handbook, but a general work of reference; every department prepared to secure accuracy, while the best of judgment is used as to the matter that shall be excluded. It is, in fact, the only work of the kind published; a comprehensive annual reference book. I should like to have you take up the articles that refer to farming, and you will find nothing else extant to compare with it,—including a discussion of the high cost of living, the tariff, the Ballinger controversy, public lands, and new discoveries as to plants and soil. There are now four volumes, and they constitute permanent history of the most valuable sort for everyday people.

From the same house I get "Wages in the United States," by Professor Nearing, of the University of Pennsylvania. To my thinking this book is overloaded with statistics. Figures plaster over the great important facts. What I want to get at is this, and it is all of it on the last few pages, that a study of classified wage statistics shows that half of the adult males working in the industrial sections of the United States receive less than $600 per year each, and half of the women fall below $400 per year. When I was a boy seventy-five years ago, I do not believe that the cash assets of one-fourth of the families in the farming districts of the United States averaged annually $300. It is not the amount of cash we get, but the amount of stuff that we can create that leaves cash out of the question. At my Clinton home I can raise everything that I need to eat and wear and use, or I can make it in my shop, that is, I can get it out of the ground or otherwise, close up to an outgo of $400 or $500 a year. The surplus that I sell will not only cover that five hundred, but leave a decent amount in the savings bank. I mean that I am tired of hearing the whine about living wages and living income, so long as we can take a piece of ground and, with intensive farming, dig $300 or $400 worth off of every acre. Teach the people to go back to the land; reverence work, and live simply.

E. P. POWELL.

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THE FIELD

"The World is my Country, to do good is my Religion."

"UNITY HYMNS AND CHORALS"—OLD EDITION A GIFT TO ANY CHURCH

The First Unitarian-Congregational Church, of Rochester, N. Y., has recently purchased the new edition of "Unity Hymns & Chorals," by Doctors Hosmer and Gannett. A large percentage of their old books are yet in very good condition. If any church or churches, (there are about 100 copies) would like them for their services until they are able to buy the New Book, they will be sent, if the carriage is paid. Write regarding them to EDWIN A. RUMBALL, HIGHLAND TERRACE, ROCHESTER, N. Y.

THE AMERICAN ASSOCIATION OF COMMERCE AND TRADE, BERLIN

Mr. Mead spoke upon "German-American Friendship and Co-operation" and in opening he referred pleasantly to two occasions for his personal gratitude which the association had recently furnished, in its warm hospitality to the representatives of the Boston Chamber of Commerce and its farewell dinner to Ambassador Hill. He was himself a member of the Boston Chamber of Commerce. This might seem strange in some business circles, but it was not strange in the Boston Chamber of Commerce. That body was one of the best peace societies that he knew. It was profoundly interested in the promotion of international fraternity and co-operation, and it was precisely because of his devotion to international progress that he had been invited to its membership. He was deeply grateful for what the American Association of Commerce in Berlin, and especially its secretary, Professor Atwood, had done for the representatives of the Chamber during their recent visit to Germany. He believed the International Commercial Congress in Boston next year would be the greatest international event in business history, of immense importance for the good understanding of nations; and this association would be a powerful agency to secure conspicuous German participation.

The commercial men of the world held in their hands peculiarly, Mr. Mead continued, the conditions of the world's peace and welfare. While the world's wars today come chiefly from commercial rivalries and the efforts of greedy adventurers and speculators to exploit weaker peoples, commerce, on the whole, was the great peacemaker. It is the first duty of high-minded business men to make it altogether that. This commands the utmost publicity and freedom in international politics, and strict regard for the rights of all weak nations and races. London and Paris and Berlin are this moment talking about the possibility of war over Morocco. There will be no war; there is too large a sum total of common sense in these great nations for that. But the situation has profound lessons for commercial men. All this Morocco trouble springs from the rivalries of half a dozen groups of capitalists and speculators who have the ear of governments. The English people and the German people know nothing and care nothing about these business interests; yet their peace is menaced, and they are kept in anxiety and uproar while diplomats for weeks carry on secret negotiations about territory to which none of their governments has any real right.

Now I believe the upright and straightforward business men of the world are in a position to put a stop to all this danger and alarm. They can do it simply by acting and compelling others to act in the spirit of Ambassador Hill's noble address at the dinner given him by this association a few weeks ago. He emphasized two things: the benefit of self-government, America's great lesson to the world, and the extension of its principle to international dealings; and simple, open truth in diplomacy and politics. "Men have found," he said to this association, "that he who would thrive in industry or commerce must make, produce and distribute honest goods, or he will fail; and what is true of business is certainly true of diplomacy, for in the last analysis this is nothing more or less than a transaction of international business."

Now it gives the American worker for international justice peculiar satisfaction to emphasize these great principles of self-government and publicity here in Germany; for they were precisely the principles emphasized by the greatest of German philosophers, Immanuel Kant, who was also the great philosopher of the peace movement. He published his great tractate on Eternal Peace just at the time of the founding of our American Republic; and those of you who are familiar with the important work will remember how Kant identifies the cause of peace with the progress of self-government, and how he inveighs against false and secret diplomacy as the prolific occasion of friction and war.

I have been gratified by the interest which Berlin newspapers have shown in a suggestion which I threw out in an address here a week ago: that a fine building be provided in Berlin as a center for American social and educational life here, and it be made a memorial of Andrew D. White, whose services here for German-American friendship and co-operation and for international progress altogether were so memorable; and that in this memorial building there be a special hall, bearing the name of Immanuel Kant, devoted to international education and influences, as an expression of America's reverence for Germany's greatest thinker, who was also the great champion of self-government and international peace. This suggestion was one of the moment; but the warm response to it in both American and German circles persuades me that it was a good suggestion, and I commend it to the members of this association, whose interest and leadership would certainly go far to realize the idea. Such a center, beside the American church, is urgently needed by the great and growing American population here; it could furnish constant lectures and opportunities of every sort for education in German literature, music, science, and municipal and other institutions, and for American and German social intercourse and co-operation in all good things.

We Americans owe a great debt to the German people. Peculiarly great is the debt of our science, scholarship and education. Thousands of professors in our own colleges and universities received their higher training in the universities of Germany; and here Horace Mann received much of the inspiration and suggestion which went to the reform of our public school-system. It is not too early to remind this association of Americans in Germany of the approach of an anniversary which will give us a peculiar opportunity to express our gratitude. In half a dozen years we shall come to the centennial of the first coming of our American students to the German universities. The first group was an illustrious group, and the university to which they came was Göttingen. There were George Bancroft, George Ticknor, Edward Everett and Joseph G. Cogswell. With Bancroft as his tutor came for German studies the Young Frederick Hodge. Study the biographies of these men, all from one American college, Harvard College, and see what this German chapter meant for all of them and for American culture. See how much besides the Round Hill School and the Astor Library came out of it.

Take Bancroft, who received his doctor's degree from Göttingen in 1820, after two years' residence, studying under such men as Eichhorn, Heeren and Blumenbach. Then he came to Berlin,

where he was intimate with Schleiermacher, Savigny and Wilhelm von Humboldt, as in Paris he was intimate with Alexander von Humboldt, and in Rome with Bunsen. He met Goethe at Jena. He translated Heerens' "Politics of Ancient Greece." He laid here the broad foundations of historical scholarship. His history of the United States has been peculiarly popular in Germany. In Germany in 1870 he celebrated the fiftieth anniversary of his Göttingen degree; and Bonn gave him the honorary degree of Doctor of Laws. In 1867 he had been appointed our minister to Prussia; in 1868, to the North-German Confederation; and in 1871 this first eminent American scholar, if I remember right, to receive a German degree, became our first minister to the new German empire. That biography constitutes a notable episode in the long pregnant history of German-American culture. Let there be a Bancroft library in our Andrew D. White memorial building, and let Americans unite to gather there for the benefit of the American institute whatever best illustrates the mutual obligations of our two great peoples.

Members of the American Association, I commend to you, along with the great commercial interests which it is your special province to serve, these high interests of German-American culture, good understanding and good will. I rejoice at the broad views which control your organization and at the fine atmosphere which I have found, not for the first time this year, pervades this place. You are the commercial representatives in this great German capital, this greatest center of international influence on the continent of Europe, of a republic which contains more than 18,000,000 citizens of German blood. The German element in the United States has been a magnificent element. The presentation of the statue of Steuben here next week is an expression of our obligation to Germany in the Revolution. That obligation is of much older date, and it has been an uninterrupted obligation. I shall not call the roll of the illustrious names. It is written in our hearts. As a worker for the world's peace, I cannot forget that it was Benjamin Franklin and Frederick the Great who concluded the first treaty which provided for the immunity of private property at sea in war—the principle which chiefly needs reassertion today to check the growth of the world's monstrous naval armaments. Let the commercial men of the world work together in these years before the third Hague Conference to secure this thing. Let the commercial men of Germany and America work together for all that makes for peace, for self-government, and for frank and free political methods. The American business man in Europe has signal opportunity.

"CA' CANNY AND SPEEDING UP"

The article on "Ca' Canny and Speeding Up" is one of the best and most logical expositions of present-day labor inefficiency that has come to my notice.

It may not please the average manufacturer to be told that he is primarily the cause of the limited output of an which has been generally recognized employee, but it is nevertheless a fact among those whose field of endeavor has been the analysis of manufacturing costs and whose activities have been in the direction of reducing those costs per unit.

A few years ago it was very difficult to interest the manufacturer in the minor economies. The volume of sales and the price per unit were all important, and an additional penny in the selling price was the simplest way of making a profit. Gradually the engineer came into the field, insisting that a penny saved was equivalent to five cents in added sales; and much has been accomplished in the improved operation of machinery to increase the output and decrease the unit cost.

The attitude toward labor, however, remains very much as before, all efforts being directed toward employing cheaper labor or reducing the rate per unit. A maximum wage has been set, beyond which the manufacturer refuses to go, except in special cases; with the result that labor has set a maximum output, which, in its opinion, will correspond to the wage paid.

It is perhaps fortunate that competition, radical laws, and public opinion are forcing manufacturers to consider the labor problem with the same degree of common sense that has been given to the matter of sales, and to interest themselves in the labor cost per unit rather than the size of the pay-roll. The labor unions are, unfortunately, not lending their sympathy to this movement, which permits a man to increase his earning capacity according to his ability if he is willing to be taught how to do his work with less effort. In many cases a man has been able to increase his productive capacity with much less physical effort, but it has been up-hill work to change his attitude of mind. This may very likely be due to the fact that there has been a feeling of combativeness between the employee and the employer which must first be turned into a feeling of mutual helpfulness.—*Warren B. Lewis, in The Outlook.*

THE SOLDIER

The large report of fame I lack,
  And shining clasps and crimson scars,
For I have held my bivouac
  Alone amid the untroubled stars.

My battle-field has known no dawn
  Beclouded by a thousand spears;
I've been no mounting tyrant's pawn
  To buy his glory with my tears.

It never seemed a noble thing
  Some little leagues of land to gain
From broken men, nor yet to fling
  Abroad the thunderbolts of pain.

Yet I have felt the quickening breath
  As peril heavy peril kissed—
My weapon was a little faith,
  And fear was my antagonist.

Not a brief hour of cannonade,
  But many days of bitter strife,
Till God of his great pity laid
  Across my brow the leaves of life.
—*John Drinkwater.*

Even a snowflake lets a shadow fall
  As to earth it softly sinks to rest—
So may the whitest, purest souls of all
  Seem sometimes wrong to those who know them best. —*Anon.*

LEADERS

Some leaders lead too far ahead,
  High-visioned, unafraid;
Yet ages after they are dead
  We tread the paths they made.

Some leaders lead too far behind,
  Nor seem to keep the track;
Yet they bring on the deaf and blind
  Who else would hold us back.

And some seem not to lead at all,
  Slow moving on the way;
Yet help the weary feet and small
  Of those who else would stray.

Lead on, O Leaders of the race!
  Your work is long and wide;
We need your help in every place—
  Before; Behind; Beside.
—*Mrs. Charlotte Perkins Gilman.*

One only thing I hope, I trust,
I know if all my thought is just,
I know if all my deeds are kind,
No future fear can haunt my mind.

I hope, I trust, I feel, I know,
Where'er my soul may groping go,
Or through the shadow or the night,
At last, it must, it will be light.
—*Robert Loveman.*

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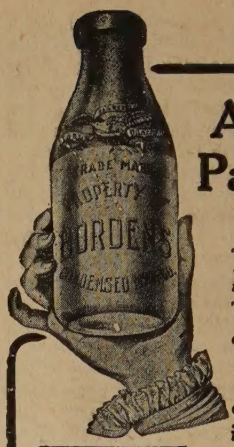

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